



DE CIVILITATE MORUM
 puerillum per DES. ERAS.
 MVM Roterodamū, Libellis
 nunc primum & conditū
 tus & editus.

Roberto VVhitintoni interprete.



A lytell boke of good maners for
 childzen, now lately compyled & put
 forth by Erasmus Roterodam in la-
 tyne tong, with interpretation of
 the same in to the vulgare eng-
 lysh tonge, by Robert why-
 tington Laureate poete.



Cum priuilegio Regali.



Johñ Wyddell.

ERASMVS ROTE-
rodamus generoso cum pri-
mis, & optimi spei puero
Adolph, principis Ve-
rian filio S.

Erasmus Roterdā so-
luerh a childe of noble blood
and of singular hope, na-
med Adolph: sonne vn-
to the prince of
Verian.



SI ter maximum
illū Paulū non
piguit oīa fieri
oībus quo pro-
desse posset omnibus, quanto
minus ego grauari debeo iu-
uande iuuentutis amore sub-
inde reueraſcere. Ita q̄ quem
admodū pridē ad Maximili-
ani fratris tui primam adoles-
centiā memet accommodauit,
dun aduleſcentulorum formo-
linguam: ita nunc me ad tuam
attempero pueritiā, de pue-
rorum moribus precepturus:
non qđ tu hiſce preſcriptis ma-
gnopere egeas, primū ab incu-
nabilis iter aulicos educatus,
mox nactus tam inſignem for-
mande rudis etatis artificem:



DI that Pau-
le very excel-
lēt was not
abashed to
be made af-
ter all faſti-
ons to eue-
rye perſonne, to the ende he
myght proſpye all faſtyons
of men, howe moche leſſe
ought I to be greued to play
the chylde agayne in like ſale
for loue to helpe youthe.
Therefore lyke as late I ap-
plyed my ſelfe to the youthe
of Maximilian thy brother
(whyles I faſtyoned the
tongc of yonge chyl dren) ſo
nowe I applye my ſelfe to
thy chyldehode, and ſhall te-
che the maners of chyl dren:
Not bycauſe thou ne deſſe
theſe preſcriptes and rules,
broughte vp at the begynnig
of an infante amonge court-
yeres, after that obtaining ſo
notable a mayſter to faſtyon
youth rude and ignoraunte,



aut quod omnia que prescri-
bemus, ad te pertineant, & e
principibus, & principatui na-
tum sed ut libentius hæc edi-
scant ones puer, quod amplissi-
me fortune, summaq; spei pu-
ero placata sint. Nec enim me-
diocre calcar addet uniuerse
pubi, si conspexerint heroum
liberos à primis statim annis
dicari studiis, & in eodẽ cum
ipsis stadio currere.

Munus autem formadi pue-
ritiam multis constat partibus
quarum sicuti prima ita præci-
pua est, ut tenellus animus
bibat pietatis seminaria: prox-
ima, ut liberales disciplinas &
amet, & perdiscat: tertia
est, ut ad uite officia instrua-
tur quarta est, ut à primis sta-
tim aut rudimentis ciuilitate
morum assuescat.

Hanc postremam nunc mihi
proprie sumsi. Nam de superi-
oribus quum alij complures.

or for bycause al that I shal
write pertaineth to the, and
that arise come of princes /
and bozne to princypallite
but for that ende that all chil-
dren shall moze couragiously
lerne this thynges / because it
is dedycate to the a childe of
great possessyon / and of syn-
gular hope. For it shall not
gyue to al youth a dull spurre
if they se noble mens sonnes
to be fullye gyuen to lernyng
fro chyldehode, and renne in
the same race with them.

The offyce of fastyonyng
of chyldehode resteth in manye
partes, of the whiche that
whiche lyke as it is tytle, so
it is chefe: That is, the
tendre wytte shall dyncke
the seedes of the loue to god
and his parentes. Seconde-
ly that he shall loue and ler-
ne the lyberall science.
Thyrde / that he shall be in-
strute to the order of his ly-
uynge. Fourth that from the
first rudymences of youth he
shall be accustomed to cyp-
licie and nurture. This laste
nowe I haue take vpon me
as a thyng proper, for of the
other thre bothe manye other

tū nos quoq; p multa scripsi-
mus. Quamq; aut externū il-
lud corporis decorum ab ani-
mo bene composito pficiscitur
tamē incuria præceptorū non
nunq; fieri uidemus, ut hāc in-
terim gratiam in probis &
eruditis hominibus desyderē-
mus. Nec inficior hanc esse
clarissimam Philosophie par-
tē, sed ea, ut sunt hodie mor-
taliū iudicia, plurimum cōdu-
cit & ad consiliandā beneuo-
lētiam, & ad præclaras illas
animi dotes oculis hoīm com-
mendādas. Decet aut ut homo
sit cōpositus aīo, corpore, ge-
stibus ac uestitu: sed in primis
pueros decet omnis modestia
& in his præcipue nobiles.
Pro nobilibus aut habēdi sūt
omnes, qui studijs liberalibus
excolunt animum. Pingant aliī
in clipeis suis leones aquilas,
Tauros, & Leopardos,
plus habent uere nobilitatis,

and also I haue wyten ma-
ny thinges. And al be it this
outwarde honesty of the bo-
dye cōmeth of the soule well
cōposed or ordred, not with-
standinge we se it shaunseth
oft tymes by negligence of
maysters that we despye (as
a thinge that lacketh) this
grace of honest behaupour in
men of nobyltye & lernynge
For I denye not this to be
a very notable part of phy-
losophye, but yet that parte
(after the iudgement of men
in these dayes) auayleth gre-
atly to allure beneuolence, al-
so to represent to the eyen of
men these laudable gyttes of
the soule.

It is seemly and syttinge
that a man be well fashy-
oned in soule, in bodye, in ge-
sture, and in apparayle: and
in especyall in becometh chyl-
dren al maner of tēperaunce
and in especyall in this behalf
noble mens sonnes. All are to
be taken for noble whiche ex-
erceyse theyr mynde in the ly-
berall lcyence. Lette other
men paynte in theyr sheldes
Lyons, Egles, Bulles, and
Leopardes, yet they haue
moze of verpe Nobyltye,

q̄ pro insignibus suis tot pos-
 sunt imagine depingere, quot
 perdidicerūt artes liberales.
 Vt ergo bene cōpositus pueri
 animus undiq; reluceat, relu-
 cet aut potissimū in uultu sint
 oculi placidi, uerecundi, cōpo-
 siti non torui, qđ est trucu-
 lētia non improbi, qđ est impu-
 dētia: non uagi at uolubiles
 qđ est īsanīa: non limi, qđ est
 suspiciorum & insidias moliē-
 tium, nec immodice diducti,
 quod est stolidorū, nec subin-
 de conutentibus genis ac pal-
 pebris, qđ est inconstantiū nec
 stupentes qđ est attonitorū, id
 quod est ī Socrate notatū: nec
 nimium acres, quod in iracū-
 diē signū nō inuēntes, ac lo-
 quaces, quod est impudicitie
 signū, sed animū sedatum ac
 relenter amicum prae se fe-
 rentes. Nec enim temere di-
 ctum est a priscis sapientibus
 animi redem esse in oculis.

whiche for theyr badgē may
 paynte so many ymages, as
 they haue lerned sure the ly-
 berall science. Than that the
 mynde of a childe well bur-
 nysshed may vpon all sydes
 euident appere, for it appea-
 reth most clere in the visage
 or countenance.

¶ Of the eyen.

Let the eyen be stable, ho-
 nest, well set, not frownyng
 which is sygne of crueltye, not
 wanton: which is tokē of ma-
 lapertnes, not wandyrng &
 rollinge, whiche is a signe of
 madnes, not twypryng and
 spryng, whiche is token of
 suspicion and compassyng
 discrete, nor hanging downe
 whiche is sygne of follye: nor
 afterwarde twinkling with
 the browes whiche is sygne
 of vnstablenes, nor makyng
 as a man astounded. And that
 was noted in Socrates, nor
 to sharpe, a sygne of malice,
 nor makyng signes and pro-
 fers, nor helpe wanton, a to-
 ken of euyl chastete: but re-
 presentyng a mynde wel en-
 stablysshed & amiable with
 honestye. For it is not sayde
 without cause of antyke sa-
 ge men, that the eye is the
 seate and place of the soule.

Picturae quidē ueteres nobis loquuntur, olim singularis cuiusdam modestie fuisse, semiclusis oculis obtueri, quē ad modum apud Hispanos quosdam, semipetos intueri blandū haberi uidetur & amicum. Itidem ex picturis discimus, olim contractis strictisque labijs esse, propitatis fuisse argumentum. Sed quod suapte natura decorum est apud omnes decorum habebitur. Quam quā in his quoq; decet interdum nos fieri polypos, & ad regionis morem nosmet attemperare. Iam sunt qdam oculorum habitus, quos alijs alios addit natura, qui non cadūt sub nostras praeceptiones, nisi quod incompoti gestus nō raro uinciant, non solum oculorum uerum etiam totius corporis habitum ac formā. Contra cōpositi, quod natura decorum est, reddunt decentius,

The auntyke pictures we see with to vs that in olde tyme me were of singuler demure countenaunce, & looked with eyen halfe closed, lyke as in Spayne certeyn loke as they were poore blynde, as it seemeth to be taken as a fayre and amiable countenaunce. Lyke wylse we lerne of pictures in olde tyme they were narowe and straghte mouthed, a sygne of vertue: But that thyng that of his owne nature is semely, is taken with all men comely. All be it becommeth vs somtime to be lyke the lopster, and to applye oure selfe to the maner of the region we be in.

Nowe there be certeyne countenaunces of the eyen, whom nature gyueth of this fashyon to one, and that to another, whiche chaunceth not be vnder my preceptes: saue that gestures oute of order to blemyshe not onely the behauioure and fauoure of the eyen, but also of all the bodye.

And vpon the contrarye parte gestures manerlye maketh that which of nature is semely to be moze comely:

quod uiciosum est, si non to-
lunt, certe tegunt minūtq. In
decorū est clauso oculorū al-
tero quenquā o'tueri, Quid
enī hoc aliud est, quam seipsū
eludere. Eum gestū thynnis
ac fabris relinquamus.

Sint exporrecta superci-
lia, non adducto, quod est tor-
uitatis: non sublata in altum
quod est arrogante, non in
oculos depressa, quod est ma-
le cogitantium.

Frontis it em hiliaris & expla-
nata, mentē sibi bene conciam
& in'genium liberale pre se
ferens, non in rugas contra-
cta quod est senij, non mobis-
lis, quod est erinatorum: nō
torua, quod est taurorum.

A naribus absit nucoris
purulentia, quod est sordido-
rum. Id uitium Socrati philo-
sopho datum est probo.

Pileo aut ueste emungi rusti-
canum, brachio cubitoque,

and that whiche is of repro-
che, yf so be it take it not a-
ware, yet it hydeth it and
dothe dimynyshe it. It is
vnytting to lōke vpon a mā
and wincke with the one eye
for what els is it but to ma-
ke blynde him selfe? Lette
leauē that gesture to the fry-
shes called Thynnes an craf-
tesmen.

Let the browes be set vp
and not bent whiche is token
of cruelty, not set vp to hye,
whiche is signe of arrogancy
and proude hert, not hāging
into his eyen, which is sygne
of euill ymaginacyon.

A forehead mery and playne
signifieth a mynde of cleane
conscience and a gentyll na-
ture lette it not be knytte in
wryncles as in an olde per-
son, not mouynge vp and
downe lyke an hedge hogge
nor crooked or wrythen lyke
a bull.

Let not the nosethrylles be
full of snuuell lyke a stutty
persone: That vyce was no-
ted in Socrates as a repro-
che.

To drye or scyte the nose
with the cappe or the core,
is all of the carter, vpon the
flue or vpon the elbowe.

*Salsamentoriorum, nec multo
ciuius id manu fieri, si mox
pituitam uestis illinias.*

*Stropholis excipere nari-
um recrementa decorum, idq;
paulisper auerso corpore, si
qui adsint honoratiores.*

*Si quid in solum deiectum
est emuncto duobus digitis na-
so, mox pede proterendū est.
indecorum est subinde eum
sonitu spirare naribus, bilis
id indicium est.*

*Turpius etiam ducere run-
cos, quod est furiosorum,
si modo fiat usu.*

*Nam spiritosis qui laberante
orthopnea, danda est uenia,
Ridiculum naribus uocem e-
mittere, nam id cornicium est
& elephantorum. Crispare
nasum, irrisorum est & san-
nionum. Si alijs presenti-
bus incidat sternutatio, ci-
uile est corpus auertere.*

Mox ubi se remiserit i putus,

*is property of fyllmongers
For it is not moche more ma-
ner to dry with thy bare han-
de, yf so be afterwarde thou
daube it on thy clothes.*

*It is good maner to drye
the filth of the nose with thy
handkercher, and that with
thy heed somewhat turned a-
syde, yf more honest persons
be present.*

*If any snytte fall on the
grounde after thou hast snyt
thy nose with two fyngers
by and by treade it oute vn-
der thy fete. It is also a
gaynst maner to snuffe with
thy noose, it is a signe of ma-
lyce: It is more lewde to
snurte with thy nose, and a
sygne of fury, yf it be vsual.
As for such as be short brea-
thed, that be syke of tysyche
must be helde excused. It is
a reproche to speake in the
nose, for it is the propertie of
crows and elephants.*

*To wype thy nose is the pro-
pertye of scoffers and natu-
rall fooles.*

*If sneysing chaunce other
beynge presente, it is good
maner to turne asyde: after
whan the passion doth cease,*

signare os, crucis imagine, de
in sublato pileo resalutatis q
uel salutarūt uell salutare de
burd: nā stercutatio quemad
modum occitatio sensum auri
um prorsus aufert, precari ue
niā aut agere gratias. Altes
rū in sternutamento salutire
religiosum, & si plures adsint
natu maiores, qui saluent ui
rū aut fœminā honorabilem,
pueri est apperiri caput. Por
ro uocis tinnitu studio inten
dere, aut data opa sternuta
mentum iterare, nimirū ad ui
ostentationem nugonem est.
Reprimere sonitū quē natura
fert, ineptorum iest, qui plus
tribuunt ciuilitati q̄ saluti.

Malas tingat natiuus &
ingenuus pudor, non fucatus
aut a citius color. Quāq̄ is
quoq̄ sit temperandus est, ut
nec uertatur in improbitatē,
nec aducat stuporū, & quar
tum, ut habet prouerbiū,

to blesse thy mouth with the
sygne of the crosse, after to ta
ke of thy cap & thanke them
(or desyre pardon) that sayd
or were about to say Chryste
helpe for inesyng: as gaw
nyng is wonte to take away
the sence of heringe.

It is goodly to saye Chryste
helpe to an other mā that in
seth. And it is a childe's parte
to do of his cappe, vñ dyuers
that be elder be presente that
say Chryste helpe to man or
woman. And finally to make
a myll noyle or a myke pue
posse in inesyng, or to ite
rate inesyng of purpose to the
ostentacion of his strengthe,
is lewdnes.

To stoppe the inesyng that
nature moueth, is follye of
such that preferreth maner
before helthe.

The colour.

Let naturall colour (and
not counterfete) orname the
cheekes: al be it let nature all
colour be so measured or or
dred, that it be not altered
to shamfastnes, nor make a
chylde so astonyed to brynge
him to the degre (as it is said)

A, s.

infantie gradum. Quibusda
enim hic affectus id impotens
institus est, ut reddat deliranti
simillimum. Tēperatur hoc ma
lum, si puer inter maiores as
suescat uiuere, & comēdijs
agendis exerceatur. Inflare
buccas fastus indicium est, eas
dē demittere, est animum de
spondentis: alterum est Thra
sonis, alterum. Iude p̄ditoris

Os nec prematur, quod est
metuētis alterius halitum hau
rire, nec biet, quod est morlouū
sed leuiter osculantis se mu
tuo labris contum sit. Mi
nus etiam decorum est subinde
porrectis labijs ueluti poppy
mum facere, quanquam id
magnatibus ab ultis per mediā
turbam incedentibus condo
nandum est, illos enim decet
oīa, nos puerum formamus.

Si fors urgeat oscitacio,
nec datur auerti, aut cedere,
strophio, uolauē tegatur os,

as it were of a mā that were
mad. To some childen this
passion feble is so impelled
that it maketh a chylde lyke
to a dastarde. This lewde
maner is soone cōrecte, yf a
chylde be accustomed to lyue
amonge his elders, and be ex
ercysed to play comedyes or
enterludes. To pusse vp or
swell in the chekes is token
of a proude hert & solein. To
smyle is token of a man that
sheweth true mynde, the one
is Thiasos part, the other is
Iudas the traytours part.

Let not thy mouth be stop
ped, that is sygne of hym that
feareth to take the breath of
an other: nor let it not gape,
that is token of ydpor foolcs
but close the lyppes softe tou
chynge togyther. It is no
good maner to sette oute the
lyppes & make a boo or baa,
although great mens sonnes
(goynge there a multytude)
dōe it, they shall be parooned,
as men in whom whatsoeuer
they do is taken as manerlye
but Jēnfourme chyldezen.

☞ If the chaunce gapinge,
and thou canne not turne a
waye or go awaye, close thy
mouth with thy hādkercher
or the palme of thy hande,

mox imagine crucis obsignetur. Ombus dictis aut factis arridere, stultorum est: nullas arridere, stupidorum. Obscene dictis aut factis arridere nequitia est. Cachinnus, & immodicus ille totum corpus quatens risus, quem ob id Græci *συλμαξ & σιον*, id est concussorem appellant, nulli decorus est ætati, nedum pueritiæ. Dedecet autem quod quidam ridētes hinnicum ædunt Indecoris & ille qui oris risum lare deducit corrugatis buccis ac nudatis dētibus qui canius est, & Sardonius dicitur. Sic autem uultus hilaritatem exprimet, ut nec oris habitum debonestet nec animum dissolutum arguat. Stultorum ille uoces sunt, risu disfluo, risu dißilio, risu emorior, & si qua res adeo ridicula inciderit, ut uolentibus quismodi risum exprimat,

after crosse thy mouth.

To allowe euery mans wordes or dedes as is the property of fooles: to applpe to no man is property of a dastard. To shewe mery countenance to fylthy wordes or dedes, is sygne of lewdnes. Grennyng and laughynge out of measure, wherwith al the bodye doth shake, which passion the Grekes call risus sintrusius, that is a shake, is not semynge to any age, nor yet in a chylde.

It is vnfitting that some laughynge ney lyke a hourse: he is vnmanerly and rude that laugheth with wyde mouth: and wyethen chekes shewing his teeth lyke a dog that gnarreth: and it is called the laughynge of Sardinia: an herbe, which eatē maketh a man to dye laughing) Lette the countenance so shewe myrthe, that it do not disfigure the mouth nor bynge reproche of a lyght mynde: These be the saynges of fooles: I brast for laughter, I leape for laughter, I dye for laughynge, or anye suche other foolyshe touche chance, so that he be not wyllynge to shew suche laughing,

mappa manue tegenda faci-
es. Solum aut nullam cuius
dctem ob causum ridere, mel
stultitia tribuitur, uel insa-
mie. Si quid tamen eiusmodi
fuerit obortu, ciuilitatis erit
alijs aperire risus causa: aut
si non putes pferendū cōmen-
titum aliquid adferre, ne quis
derideri suspicetur. Superio-
ribus dentibus labrū inferius
premere, inurbanum est, hic
enim est minantis gestus: quē
admodū & inferioribus mor-
dere superius. Quin & la-
brorū oras lingua circumuolu-
ta subinde lambere, ineptum.
Porrectioribus esse labris,
& uelut ad osculum compo-
sitis, olim apud Germanos
fuisse blandum indicant illo-
rum pictura. Porrecta
lingua deridere quenquam,
scurrile est. Aversus ex-
puito, ne quem conspuas,
aspergus ue.

he must couer his face eyther
with a napkyn or his hande
To laughe onely withoute
euidēte cause, is sygne of
follye or madnes. And yf so
be suche thinge chaunce, it is
maner to open the cause to
other, or yf ye thinke it not
mete to be shewed to hynges
some counterfete excuse lest
that any man suspect him self
to be mocked.

To byte with thy tethe the
nether lyppe is not maner,
but sygne of malpce: yke wise
to the vpper lyppe.

Also to lycke the nether part
of thy lyppes with thy tonge
to folpe.

To set out the lyppes and
ioyned, as to kysse, in olde ty-
me with the Almaynes was
iudged gentylnes as they
pictures sheweth.

To bleare out the tonge and
mocke any man, is a poynte
of knaues scoffynge.

Tourne thy face whan
thou spittest, so that thou
spytte vpon no man, or spat
tell any man.

Si quia putulentiſſus in terram
reieclum erit, pede, ut dixi,
proteratur, ne cui nauſeam
moueāt. Id ſi non licet lin-
teolo ſputū excipito. Reſor-
bere ſaliuam, inurbanum eſt:
quemadmodū, quosdam uide-
mus non ex neceſſitate, ſed ex
uſu ad tertium quodq; uerbū
expuere. Quidam indecore
ſubtuſſunt identidem inter
loquendum, inq; non ex ne-
ceſſitate, ſed ex more: is ge-
ſtus eſt mentientium, & inter
dicendū quid dicant cōminis-
cētium. Alij minus etiā decore
ad tertium quoq; uerbū eru-
tant, quæ res ſiā teneris an-
nis alierit in cōſuetudinē, hæ-
ret etiā in gradiorē etatem
Idē ſcētendū de ſcreatu, qbus
noībus à ſeruo notatur Te-
rentianus Clitipho. Si tuſſis
urgeat, caue ne cui in os tuſ-
ſias, & abſit ineptia clariuſ
tuſſiēdi, quā natura poſtulet.

If any ſpote of fleame fall
vpon the grounde, put it out
with thy ſote: as I haue ſaid
leſt it prouoke any man to
diſdayne: If that may not be
wype it with a cloth.

To ſuppe againe or ſuppe in
the ſpittell is rudenes: yke
as we ſe ſome at euery thyrd
worde ble to ſpytte.

Some peghe and cough lyke
wyle by twene theyr wordes
and not of neceſſitie, but of
cuſtome: this is the maner of
lyers, and of ſuche as forge
a lye as they ſpeake.

Some in lyke maner at euery
thyrd worde belke, whiche
thinge if in youth growe
to a cuſtome, in olde age it
wyl remayne. The ſame is
noted of ſpyttinge, with the
notes wherof the ſeruaunte
is checked in Terence.

The wordes of Clitipho.
If thou cough moue the. &c.

Beware that thou cough
not in no mannes face: and
put awaye that lewde ma-
ner of coughynge thyll,
with hemmyng more than
nature moueth.

Vomiturus secede: nam uo-
mere turpe non est, sed inglu-
vie uomitum accersisse, defor-
me est. Dentium mūdices cu-
randa est, uerum eos puluiscu-
lo candidare, puellarum est,
sale aut alumine defricare,
gingiue perniciosum, idem lo-
tio facere Iberorum est. Si qđ
inhesit dentibus, non cultel-
lo non unguibus, canum felis-
umme more, non mantili exi-
mendum est, sed uel lentisci
cuspidē, uel penna, uel ossis
culis ē gallorum aut gallinarum
tibijs detractis.

Os manem pura aqua producere
urbaniū est, & salubre
subinde id facere ineptum. De
lingue usu, suo dicemus loco

Rusticanum est impexo esse
capite, adsit mundities, non
nitor puellaris. Absint sordes
lendum, & uermiculorū.
Subinde scabere ca-
rut apud alios patum decet:

Go aspe when thou muste
vompere, for it is no rebuke
to vompere, but to vompere of
superfluitie is shametull.

Let the teth be kepte cleane
but to clesse them with pow-
der is the maner of maydens
to rubbe shepin with salte or
alume, is euyl for the gom-
mes: the same maner is vied
in Spayne with vyne. If
any thyng speke in thy teth
it may not be take out with
thy knyfe nor thy nayles, af-
ter the maner of dogges and
cattes, but with a spilde of
aspe, or with a pen, or with
the smale bones taken out of
the leggs of cockes or hennes.

The mouth.

It is both human tye to
washe the mouth in the mor-
nyng with water and holsom
to washe after is not conuent
ent. Of the vse of the tounge
I shal speke hereafter in his
place.

The heed.

It is all of the carie so haue
thy heed vnkembed / let it be
kept cleane, and not gloriuous
lyke maydens, lette it not be
folthy with nyttes and lye.
Also to scrathe the heed is
not sytting befoze other mē.

quemadmodum unguibus reliquum fricare corpus, sordidū est, præsertim si fiat usu, non necessitate. Coma nec frontem tegat, nec humeris inuolitet. Subinde concusso capite discutere capillitium lasciuientiū est equestrum. Cassariem à fronte in uerticem leuare torquere, parū elegans est, manu discriminare, modestius. Inflectere ceruicem, & aducere scapulas, pigritiam arguit. Resupinare corpus factus indichum est: mollior erectum, decet. Ceruix nec in laeuum, nec in dextrum uergat, hypocritum enim, nisi colloquium, aut aliud simile postulet. Humeros oportet æquo libramine temperare, non in morem antennis, alterum attollere, alterum deprimere. Nam huiusmodi gestus in pueris neglecti, uertuntur in naturam,

In lyke maner to scrubbe or rubbe with the nayles other parties of the bodye is fylthe in clypevall yf it be done of custome and not of necessitye.

The heere.

Let not thy heere couer thy browes, nor lye vpon thy shoulders. Also to ruffle the heere of thy heed with the hynges of thy heed, is the property of wanton coltes.

To cast backe thy bushe from the forehead towards the crowne, is bare maner: it is more manerly to decke or decayde it with thy hande.

To bende in thy necke and crouch in with thy shoulders is the maner of fluggardes, to sette out the breste is sygne of pryde, it becommeth to set the body streight vp. Let not thy necke lye vpon the lefte syde nor on the ryght, it is sygne of ypocrisie: excepte comanication or some other thing requyre.

The shoulders.

It becommeth to holde thy shoulders of a lyke heyghte, not of the fashyon of a sayle cloth, to sende vp the one & to thrust downe that other, for this negligent behauer in chyldre groweth vnto a nature

Et corporis dabitum præter naturam deferant. Itaque qui prædesidia collegerunt consuetudinem inflectendi corpus, sibi gibbum consiliant, quæ natura non dederat: Et qui deflexum in latus caput habere consueverunt, in eum habitum indurescunt, ut adulti frustra mutare nitantur. Si quidem tenera a corpuscula plantulis similia sunt, quæ in quâcunque speciem furca funiculæue deflexeris, ita crescunt Et indurescunt. Vtrumque brachium intergum retorquere, simul Et pigritiæ speciem habet, Et furis. Neque multo decentius est, altera manu in illa iniecta astare sederæue, quod tamen quibusdam elegant ac militare uidetur. Ad non statim honestum est quod stultis placuit, sed quod naturæ Et rationi consentaneum est, Reliqua decentur,

and disfiguremeth the behauiour of the bodye against nature.

The bodye.

And so they that for slouth draweth to accustometh to croke theyr bodye caueth them to be crouche backed, which nature neuer broughte. And they that vse to holde theyr heed vpon the one syde groweth in to suche a custome, that in olde age they labour in vayne to alter it. For yonge bodies be lyke vnto tendre plantes, whiche in to what fassion you bande the, lyke a forke, or withen lyke a corde, so they growe and waxe styffe.

The armes.

To caste bothe thyne armes behynde on thy backe, bothe hath the fassyon of slouth, also of a there; no; it is not more comely to stande or sytte and sette thy one hande on thy syde, which manner to some seemeth comelye like a warpoure, but it is not forthwith honest that lyketh fooles: but which is agreying to reason and nature. Other thinges shall be sayde after,

quam ad colloquium, & consili-
um uentum erit.

Membra quibus natura pu-
derem addidit, retegere citra
necessitatem, procul abesse de-
bet ad indolem liberam. Quin
ubi necessitas huc cogit, tam-
men in quoq; decente uerecun-
dia faciendum est etiam si nemo
testis adsit. Nunq; enim non
adsunt angeli, quibus in pueris
gratissimus est pudicitie co-
mes custosq; pudor. Quorum
autem conspectum oculis subdu-
cere pudicum, est ea multo
minus oportet aliena præbere
contactui. Lotium remorari us-
que letitudini perniciosum, secreto
reddere uerecundum. Sunt qui
præcipiunt ut puer compressis
natibus uentris flatum retineat.
Atqui ciuile non est dum urba-
nus uideri studes, morbum ac-
cercere. Si licet sedere, solus
it faciat. Sin minus, iuxta ue-
rustissimum prouerbum:

whan we come to communynge
tacyon and the table.

O Prey members.

To eschew of the we the
members that nature hath
gyue to be couered, wythout
necessite, ought to be better.
Ite auoyded from geny. I na-
ture. Alio whan neede compels
leth to do it, yet it muste be
done with conuenient hone-
stye, ye though no persone be
present, for a ungeris of euer
present, to whome in chylde
bath: uincit is a tutor & a fo-
lower of chastite. The yghte
of the whiche to withdrowe
from the eyen of me is honest.
Whiche more we ought not
suffre oyer to touche them.

To kepe thy water is as
gaynst helthe, and hurtful to
nature: to make water secret
ye is honest. There be that
teacheth that a chylde sholde
kepe his nether wynde, his
buttocks fast closed or clyn-
ged; but it is no maner whan
thou entendest to be take ho-
nest/ to allure to the disease
and syknes.

If thou maye go aparte, do
that alone by thy selfe / yf
no (after the olde prouerbe)

B

Tusculi crepitum dissimulet.
Alioqui cur non eadem opera
precipiunt ne alium deijctant
quam remorari statum pericu-
losius sit, q̄ alium stringere. De
ductis genibus sedere aut di-
uaticatis tibijs distortisue sta-
re Frasonum est. Sediti coe-
ant genua, stanti pedes, aut cer-
te modice diducantur. Quidā
hoc gestu sedent, ut alteram
tibiā altero genū suspendāt
non nulli stant decussatim com-
positis tibijs, quorum alterum
est auxiorum, alterum inepto-
rū, Dexterō pede in leuū se-
mut iniecto sedere priscorum
regum mos est, sed improbatum
Apud Italos quidā honoris
gratia pedē alterū altero pre-
munt, unq̄ propemodū i siliis
tibiā ciconiarū ritu, qd̄ an pue-
ros deceat nescio. Itidem in
flectendis genibus aliud apud
alios decet dedecetq̄. Quidā
utrumq̄ pariter inflectunt,

Lette him close the feet vnder
coloure of a cough or els why
do not they byd a man by the
same maner that a man shal
not go to the draughte where
as is more daunger to holde
the wynde than to refrayne
the draught. To lye the knees
lapde a Woyle / or to stand the
legges set bowed or croked /
is the propperty of byaggers.
Let the knees ioyne whan a
man lyeth, whā he standeth
let the feet ioyne or els a lytel
separate them a lodee. Some
lye on this falsshpō, that they
crosse one leg ouer the other
knee, some stān d the p̄ legges
toynded, tramplyng and dau-
synge that is the propperty of
pensif persons that other one
of foolen. The ryghte leg cast
ouer the left thygh was the
maner of olde & anyke kyn-
ges to lye, but now not lau-
dable. Some of the ytalians
set that one fote vpon & ether
bicause of nurture, & shād vpo
one legge after the maner of
storkes, which whether it be-
com chyldzen I doute. Upke-
woyle i making of curtesy, one
maner becometh i sō palce / & i
some place it is not comelye.
Some make curtesy w both
knees bowed (as p̄shmen)

Idē rursus alij recto corpore
alij non nihil incuruato. Sunt
qui hoc ceu muliebri rati simi
liter erecto corpore primum
dextrum incuruant genu, mox
sinistrum, quod apud Britan
nos in adolescentibus laudi da
tur. Galli modulato corporis
circumactu dextrū dūtaxat in
flectunt. In his in quibus varie
tas nihil habet cum honesto
pugnans, liberū erit uel uernas
culis uti moribus uel alienis ob
secundare, quando sunt quos
magis capiant peregrina. In
cessus nec fractus sit nec præ
ceps, quorum alterum est mol
lum, alterum furiosorum nec
uacillans. Nam ineptam in in
cessu sub claudicationem Suisse
ris militibus relinquamus. Et
iis qui magnum ornamentū du
cunt, in pileo gestare plumas.
Tamen uidemus Episcopos
hoc gestu sibi placere. Sedentē
pedibus ludere stultorum est,

and on contrary wise some do
it with vpryghte bodye, some
with body skoupyng. Some
there be that iudge that the
curtesey of women. Some by
kempie with vpryghte body
make curtesey, fyrst bowe the
right kne, after the left, whi
che amonge englyshmen is
laudable in youth. The frech
men do bowe the ryghte kne
wyth a lytle pleasant returne
of the bodye. In all suche ma
ners in the which varyete or
chaunge hath no repugnaunce
wyth honestye, it shal be law
full to vse the maners of our
naturall countrey, or elles to
folowe the maner of straun
gers, whā the maners be such
as straunge countreys doth a
low. The maner of goyng ney
ther in & out, nor halte stag
gyng, of the which that one
is propertye of wantonnesse
the other of men furious and
madde for this folishe going
as a halte man, we wil com
mytte to these cleane warry
ours, and to suche as thynke
it a gorgeous faishis to were
feathers in thery cap, albe it
we se that byshopps take plea
sure in suche gesture. A man
that sytteth to play with his
toes, is propertye of foolery.

quemadmodum & manibus
gesticulari parum integre me-
tis indictum est.

DE CULTV.

In summa dictum est de
corpore nunc de cultu paucis
et quod uestis quodammodo cor-
poris corpus est, & ex hac
quoque liceat habitum animi
conijcere. Quanquam hic cer-
tus præscribi modus non potest
et quod non omnium par est,
uel fortuna, uel dignitas, nec
apud omnes eadē decora sunt
aut indecora, postremo nec
omnibus seculis eadem placet
displicentue. Vnde quemad-
modum in alijs multis, ita hic
quoque non nihil tribuendum
est iuxta prouerbiū, *ut dicitur*
ἕκαστος, atque etiam, *ut dicitur*
legi, & regioni, & tempori,
cui seruire iubent sapientes.
Est tamen in hisce uarietati-
bus quod per se sit honestum,

and to play with the fingers
is sygne of lyght mynde.

¶ Of apparayle.

It is fully or sufficiently
sayde of the bodye, nowe of
apparayle somewhat bycause
apparayle is the tournie and
fashion of the bodye: And
of this apparayle we maye
coniecture the habyte and
apparayle of the inwarde
mynde. Albe it this certayne
manner maye not be gyuen,
in so moche that the fortune
of all men nor dignyte be
not lyke: no nor the same ho-
nest or dishonest manner is in
all maner of men (ynally nor
nor in all maner of tymes,
the same maners may please
or displease. Wherfore lyke
as in manye other thynges
so in this maner nothyng
is to be allowed or prayled,
after the commune prouerbe
To the lawe, to the country
and to the tyme, wyse men
byddeth a man to enforme
hym selfe. Yet there
is in this chaunges, what
thyng in hym selfe is honest

aut secus uelud illa que mul-
lum habent usum, cui paratur
uestis. Prolixas trahere cau-
das in feminis ridetur, in uir-
is improbatur. An cardinales
& episcopos deccat, alijs esti-
mandum relinquo. Mulctitia
nunquam nō probro data sūt
tum uiris tum feminis, quam-
doquidem hic est alter uestis
usus, ut ea tegat quam impu-
dice ostenduntur oculis homi-
num. Olim habebatur parum
uirile discinctum esse nunc idē
nemini uitio uertitur, quod in
dusijs, subuculis, & caligis re-
pertis tegatur pudenda, etiā
si diffluat tunica. Alio qui uestis
breuior q̄ut inclinanti tes-
gat partes quibus debetur ho-
nos nusq̄ non inhonesta est.
Dissecare uestem a nentiū est,
picturatis ac uersicoloribus u-
ti, mariorum est ac simiorum
Ergo pro modo facultatum
ac dignitatis, proque regione

or not, as the thynges which
haue no profyte to the person
that the apparayle is made
for. To drawe after them
longe traynes in women is
discoyned, in men it is lewde.
I praye you is it commendable
in Cardynales and bps-
shops? I remytte that to the
iudgemente of other. Lyghte
and wantonne gardynge of
the bryche, and laspage of the
belye, was neuer praysed in
man nor woman, for this is
a straunge fashyon of appa-
rayle that couereth the secret
partes, that be shamefull to
be sene. In olde tyme it was
taken not honestye to goo by-
gytte or lytte, in these dayes
it is rebuke to many, bycause
they be couered with thorte
petycote and hole hole late
lounde, albeit that cote & kyt-
tell be open, or elles thortee
apparell than doth couer the
secrete partes, whiche sholde
be kept honest) whan a p̄sone
stoupeth is euer dishonesty.
To lagge or to mangel appa-
reyle is p̄perty of mad men.
To be paynted and dyuers
colours, is the maner of p̄dys-
otes & apes. Therefore after
the degre and dygnitye and
substaunce & after the cōūtry

¶ more adste cultus munditi-
es, nec sordibus notabilis, nec
luxum, nec lasciviam aut fa-
stum præ se ferēs. Neglectior
cultus decet adolescentes, sed
citra immunditiam. Indecore
qdam interalarum ac tunica-
rum oras aspergine lotij pin-
gunt. Sinum brachia i q inde-
coro tectorio incurvant, non
gypso, sep nartum & oris pi-
tuita. Sunt qbus in uestis in al-
terum latues defluit, alijs i ter-
gum ad renes usq; nec defunt
qbus hoc ut deatur elegas. Ut
totū corporis habitū & my-
dum & compositum esse de-
cet, ita decet illū corpori con-
gruere. Si quid elegatioris cul-
tus dedere parentes, nec teip-
sum reflexis oculis contem-
plere, nec gaudio gestias, alijs
q ostentes, nam alterum simi-
lū est, alterū pavonū, mirētur
alijs: tu te bene cultum esse nes-
cias. Quo maior est fortuna,

and the maner, let the clen-
nes of appareyle be vsed: noz
let it be shamefullye dawbed
with fylth noz showynge le-
cherie, wantonnes, noz pryde
homely apparayle becometh
pouthe but withoute vncle-
nes. Some discern: the hem-
mes of theyr linnen & wollen
cappell fauouredlye with spot-
tes of vyne and pyllie. Some
barke theyr bolomes & theyr
floues with a cruste of fylth,
not with pzet, but wyth the
fylth of theyr nose and theyr
mouth. Some there be whi-
che lette theyr gowne hange
on that one syde, some lette it
lype downe to the reynes &
some thynke it becometh
them. Lyke as it becometh
euery parte of the apparayle
of y body to be clenly: so it be-
cometh it to grece vnto the
bodye. If thy frendes haue
gyuen to the apparayle bet-
ter and more goygous, calte
not thyne even backwarde
vpon thy bodye, noz lette not
for ioye and shewe thy selfe to
other, for that one is pzoptye
of apes, that other of proude
pecokes. Lette other praise,
be not thou aknowen of thy
freshe appareyle.
¶ The greater that fortune is

hoc est amabilior modestis.
Tenuioribus in conditionis so-
latiū concedendum est, ut mo-
derate sibi placeant. At diues
ostentans splendore amictus, a-
lijs suam exprobrat miseriam
sibiq; conflat inuidiam.

DE MORIBVS.

in templo.

Quoties fores templi pre-
teris, nudato caput, ac modice
flexis genibus, & ad sacra
uerso uultu Christum diuorq;
salutato, Idem & alias facien-
dum, siue in urbe, siue in agris
quoties occurrit imago crucis
Per eadem sacram ne transferis
nisi simili reliq; one saltem bre-
ui precatuncula Christum ap-
pellas, idq; reiecto capite, &
utroq; genu flexo. Cum sacra
peraguntur, totū corporis habi-
tum ad religionem, decet cum
ponere. Cogita illic
presentem Christum cum in-
numeris angelorum milibus,

the more amiable and gentil
be. we muste pardone meaner
persons to take a delite in a
meaneto consolation of theyr
pauerty, but rich men lettin-
forth the gloze of theyr apa-
raille / sheweth with reproche
to theyr owne myserie, & get-
teth them selues but grudge
and enuie.

¶ Of maners in the temple.

As oft as thou comest by
a church do of thy cappe and
make curtseye, and thy face
turned towarde the sacramēt
salute with reuerence chryste
and holy sayntes. And do
the same whether it be in the
town or in the feeldes, as oft
as thou seest the ymage of the
crosse. Go not thorowe a
churche, but with lyke reue-
rence salute Christe with a
bryefe prayer, and that with
thy cap of, and kneeling vpon
both thy knees. whan dyuine
seruyce is in doynge, it beco-
meth to applye all partes of
thy bodye to honoure god.
Thynke that Christ is there
presente with innumerable
thousandes of Angelles.

Et si qui regem hominū alios
quatuor circumfate procerū
corona, nec caput aperiat nec
genu flectat, non iam pro
rustico, sed pro insano ha-
beretur ab oībus quia est il-
lic opertum habere caput, ere-
ctis genibus, ubi ad est rex il-
le regū immortalis, & immor-
talitatis largitor, uenerabū-
di circumfate ætheri spiritus.
Nec refert, si eos non uides,
uident illi te, nec minus certū
est illor adesse, quam si uide-
res eos oculis corporeis. Cere-
tius enim cernunt oculi fidei
q̄ oculis carnis. Indecentius
etiam est quod quidam in tem-
plis obambulant, & peripa-
reticos agunt. Atqui deam-
bulationibus porticus & fora
conueniunt, non templa, que
sacris concionibus, mysteri-
is ac deprecationi dicata sūt
At concionantem spectent
oculi, huc attentæ sint aures,

And yf so be a man holde
speake to a mortal king, with
a multitude that stand rounde
about him and neyther do of
his cappe, nor make curtesye
he holde be take of euery mā
not for a carter but for a mad
bodye, what thyng is there
to kepe thy heede couered
stately standynge. where as
he is kynge of kinges, immor-
tal, and graunter of immor-
talte, where as honourable
aungels of heuen stand rounde
about him. For it maketh no
forse yf thou se the not they
se the, & it is sure that they be
there as though thou sawest
theym wth thy bodyes
even, for the eyen of faythe,
se more suerlye than the eyen
of the fleshe.

It is not syttyng that some
vse to walke vp and downe
in the churche, and playe lyke
Aristotles schollers, as for
walkynge ples, Markette
piaces and courtes, be conue-
nyent, not churches that be
dedycate to preache, to my-
nister sacramentes and holy
prayers: but lette thyne
eyen beholde the preacher,
thyther bende thyne eares.

huc inbilet animus omni cum
reuerentia, quasi non hominē
audias sed deum per os homi-
nis tibi loquentē: Quum recis-
tatur Euangelium, assurge, &
si potes ausculta religiose.

Quum in symbolo canitur, &
homo factus est, in genua p-
cumbe, uel hoc pacto te submit-
tens in illius honorem qui se-
met pro tua salute quum esset
supra omnes cœlos demisit in
terras quum esset deus, digna-
tus est homo fieri, ut te faceret
deum. Dum peraguntur my-
steria toto corpore ad religi-
onem cōposito, ad altare uer-
sa sit facies, ad Christum ani-
mus. Altero genu terram con-
tingere, erecto altero culla-
uis in nitatur cubitus, gestus
est impiorum militum, q̄ domi-
no Iesu illudentes dicebant, A-
ue rex Iudeorū. Tu dimitte u-
trūq; reliquo etiā corpore non
nihil inflexo ad uenerationem,

lette thy mynde be sette thy-
ther with all reuerence, as
thoughe thou herdeste not a
man, but god speakyng to
the by the mouthe of a man.
whan the gospell is redde /
ryle vp and yf thou can here
it red deuoutly whan these
wordes be redde in the Cre-
do / Et homo factus est / fall
downe vpon thy knees, or
in that wyse inclyne downe
in his honour that came downe
hym selfe from heuen for
thy helthe, to this myserable
worlde. And where as he
was god, he was content to
become man, to thentente to
make the a god. Whyles the
masse and dyurne scrupce is
in doyng, applye thy selfe
with all thy bodye to deuocy-
on: lette thy face be turned
towards the aulter, and thy
hert vnto god. To touche
grounde with the one kne &
the other standyng vp vpon
the whiche the lefte elbo we
doth leane, is the gesture of
the wycked Jewes and gen-
tyles, whiche to our lord Je-
sue scornyngly did say, Maye
kyng of Jewes. Thou shalt
knele, on both knees and the
rest of thy body somwhat bēe
downe to shewe reuerence.

B. s.

Reliquo tempore aut legatur a
liquid è libello, siue peculiarū
siue doctrine salutaris, aut
mens celeste quippiam medi-
tetur. Eo tempore rugas obga-
nere ad aurem vicini, eorū est,
q̄ nō credunt illic adesse Chri-
stū buc illuc circūferre uagos
oculos amentū est. Existima-
te frustra templum adisse, nisi
inde melior discesseris puris
orq̄.

De conuiujs.

In conuiujs adsit hī artas,
absit petulantia : non nisi lo-
tus accumbe, sed ante prae-
fatis ungibus, ne quid in his hæ-
reat sordium, dicarisq̄ sū-
perbius, idem sordidus & im-
pendio parcus, uidi prouer.
ac prius clam reddito lotio,
aut si res ita postulet, exone-
rata etiam aluo : & si forte
strictius cinctum esse contin-
gat, aliquantulum relaxare
uincula consultum est,

The remnaunte of the tyme
eþther rede somwhat in thy
booke, or sape thy bedes / or
eis sette thy medytacyon vpon
celestiall thynges. That tyme
to chatte in an other mannes
care, is the pꝛopertye of such
as thynke that Christe is not
there. To gape this wayes &
that wayes, is the manner of
madde men. Iudge that thou
arte com to churche in vayne
excepte thou departe thence
more pure and more deuoute
than thou came thither.

Of manners at table.

At table or at meate lette
myself be with the, let rybau-
dy be expyled : syt not downe
vnto thou haue washed, but
lette thy nayles be pared be-
foze, that no fylthe stycke in
them leaste, thou be called a
flouen and a geate nyggarde
remembze the commune say-
enge, and befoze make wa-
ter, and yf nede requyre
ease thy belye, and yf thou
be gyde to straghte to vn-
lose the gyrdell is wysdome.

qđ in accubitu parum decore
flat. Abstergens manus simul
abijce qđ ađo egre est. Nā
ī cōuiuio nec tristē esse decet
nec contristare quēq̄, iussus
cōsecrare mensā, uultum ac
manus ad religionem cōponi-
tō, spectans aut conuiuij prima-
riū, aut si fors adest, imaginē
christi, ad nomen Iesu matris
q̄; uirginis, utrūq̄; flectens ge-
genu. Hoc muneri si cui alte-
ri deligatum fuerit, pari reli-
gione tū auscultato, tū respon-
deto. Sedis honorem alteri li-
benter cede, & ad honoratio-
nē locum inuitatis, comiter ex-
cusa: si tamen et crebro serioq̄;
iubeat aliquis auctoritate pra-
ditus, ut recunde ob tempera,
ne uideare pro ciuili praesra-
tus. Accumbens utrāq̄; manū
super mensam habe, non con-
iunctim, nec in quadra. Quis-
dam enim indecore, uel unam,
uel ambas habent in gremio.

whiche to doo at the table is
shame. When thou wypest
thy handes put forth of thy
mynde all greife, for at table
it becommeth not to be sadde
or to make other sadde.

Commaunded to say grace
apply thy countenance and
thy handes to deuoute maner
beholdynge eyther the mape-
ster of the feast, or the ymage
of Chryste or of our ladye, at
this name Iesu or his mother
Mary vyrgyne make curteley
wyth both thy knees. If this
offyce of sayinge grace be put
to an other, both take diligēt
hede / & make answer with
lyke deuoute maner. Gue
place with good wyll to an o-
ther of the hyghest place, and
yf thou be byd to sytte in an
hygher place, gentilly refuse
it, but yf a man in auctory-
tye byd the offce and earnestly
obepe hym manslye / leaste
thou sholdest seme shamefast
for lacke of maner. At the
table laye both handes vpon
the table, neyther ioyned nor
vpon thy trechour, for some
vmanerly holde the one hā
or both vpon his belye.

Cubito uel utroq; uel altero
iuncti mensæ senio morbo ue
l assis condonatur: idem in de
licatis quibusdam aulicis, qui
se decere putant quicquid a
gunt, dissimulandum est, non
imitandum. Interea cauendū,
ne proximè accumbenti pedi
bus sis molestus. In sella ua
cellari, & nunc huic nunc alte
ri nati uicissim insidere, spes
ciē habet subinde uētris flatū
emittentis, aut emittere cona
tis. Corpus igitur æquolis
bramine sit erectum. Mantile
si datur aut humero sinistro,
aut brachio laeo imposito.
Cum honoratioribus accubi
turus, capite pexo, pileum res
lingto, nisi uel reginonis mos
diuersum suadeat, uel alicuius
authoritas præcipiat, cui non
parere sit indecorum. Apud
quasdam nationes mos est, ut
pueri stante, ad maiorum mē
sā capiat cibum extremo loco,

To leane vpon the table
with bothe elbowes or the
one of them, is pardoned to
them that be weake & feble/
by reason of age or sicknesse
the same in some courtiers
despous, that thynke all
thyng well that they do, it
is to beforborne and not fo
lowed. In the meane tyme
thou muste take heed leaste
that thou trouble hym that
sytteth nexte the with thyne
elbow, or hym that sytteth a
gaynste the with thy feet.
Syttynge in the thereto mo
ue thy buttockes this wyse &
that way, is lyke a man that
letteth a blast or is aboute it:
Lette therfore thy bodye
sytt by ryghte egalys.
If the naphyn be gauen the
laye it on thy ryghte shoulde
or the lefte. When thou sit
test with greater men se thy
heed be kembed, and lay thy
cappe asyde, except the ma
ner of some deuocyon cause
the other wyse, or elles some
man of autoryte commaūd
the contrarye whome to dis
obey is agaynste maner. In
some countreys it is the ma
ner that chyliden standynge
at theyr betters table, shall
take meate at the tables end

relecto capite. Ibi ne puer
accedat, nisi iussus, ne hæreat
usq; ad conuiuii finem, sed sum-
pto quod satis est, sublata
quadra sua, flexo poplite, sa-
lutet conuiuas, præcipue qui
inter conuiuas est cæteris ho-
neratior. A dextris sit pocu-
lum & cultellus escarius, rite
purgatus: ad leuam panis.
Panē una uola pressum, sum-
mis digitis refrigerare, quorum-
dam auricorum delicias esse
finito, tu cultello seca decenter
non undiq; reuellens crustum,
aut utrinque rececans: delica-
torum hoc est. Panem ueteres
in omnibus conuiuiis ceu rem
sacram religiose tractabant
unde nūc quoque nos relictus
est, cū sorte delapsus in hu-
mum, exosculari. Conuiuium
statim à proculis auspicari, po-
torū est qui bibunt non quod
sitient, sed qđ soleant. Nec ea
res solū moribus est i honesta

al bare heed. There a chylde
cught not to come vncalled,
noz let hym not tarye there
vnto dyner be at an ende, but
after he hath repasted hym
selfe luffy cyentlye, take vp
his trenchoure, make curtes-
ye, and salute them at the ta-
ble, specially the greatest per-
lone at the table. Lette the
cuppe stand on the ryght hād
and the meate knyfe cleane
wyped, on the lefte hande
bzeade. To holde the bzeade
in that one hand and bzeake
it with thy syngers endes it
pleaseth some courtiers lette
them haue theyz pleasure,
but cutte thou thy bzeade
manerlye with a knyfe not
pluckynge awaye the cruste
aboue and vnder, as swete
mouthed men. In olde tymes
men were wont at all maner
of repastes reuerentlye as a
relyke to handle theyz breed
by reason wherof nowe in
this tyme a manner remay-
neth whan bzeade falleth to
the grounde, to take it vp
and kysse it. To begynne
your repaste with drynke
is properpe of blowbolles
that drynke not for thyrste,
but of vñe. And this vñe is
not all onelye vñmanerlye,

uerum etiam officit corporis ua-
letudini. Nec statim post sump-
tam ex tunc offam bibendum,
multo minus post lactus esum
Pueris saepius quā bis, aut ad sum-
mum ter, in conuiuiis bibere,
nec decorum est, nec salubre.
Semel bibat aliquandiu pastus
de secundo missu, praesertim
sicco: dein sub conuiuii finem
id quod modice sorbendo, non in-
gurgitando, nec equorum sonitu
Tum uinum, tum ceruicia nihil
ominus quam uinum, inebri-
ans, ut puerorum uoletudinem
laedit, ita mores dedecorat. A
qua feruida conuenit aetatis,
aut si non patitur, siue regionis
qualitas, siue alta quae piam
causa tenui ceruicia utitor,
aut uino nec ardenti, & a-
qua diluto. Alioqui mero
gaudentes haec sequuntur,
praemia: dentes rubiginosi,
genua defluentes, oculi
lusciosi, mentis stupor,

but also hurteth the bodyes
Noz ye shall not drynke im-
medyally after browellse or
potage, noz sprecially after ca-
tynge of mylke.

A chyldre to drynke oftener
than twayne or thre at the
farthest at his repast at table
is neyther manerlye noz hol-
some lette hym drynke ones
after he hath fedde a whyle
vpon the leconde dyshe, spe-
cially yf it be dyne meat, and
agayne at the ende of the dy-
ner or supper, and that mode-
ratelye, drynke not lyke a
swylbolle, not suppynge or
smackynge wyth the lyppe
lyke a horse. To velle and
drynke bothe wyne and ale
superfluouslye, it both hur-
teth the helth of chyldren,
lyke wyse it distayneth the
maners of chyldren. water
is mete for yowthe & the yote
age, or yf he maye not a waye
therwith, or the nature of
that countrey is not suche, or
any other cause wyl not suf-
fre it, let hym vse small ale or
small wyne, and alay it with
water: Or elles this reward
foloweth to suche as delyte
in pure wyne, rotten teethe,
bleared epen, and droppynge
dull syghes and dull mynde

*Breuitat sentium ante senectū
Antequam bibas, præmande
cibum ne labra admoueas. po-
culo nisi prius mantili aut lin-
teolo absterisa: præsertim si
quis suum poculum tibi porri-
git aut ubi de communi bibitur
pocalo. Inter bibendum intus-
eri, illiberale est quemadmodū
et cicomarm exemplo serui
cū in tergum reflectere, ne qd
hæreat in imocyatho, parum
est literale. Salutantē poculo
re salutet comiter, et ad motis
labris Cyatho paululum libas
bibere si simulet: hoc ciuile
iugum satis erit. Qui se rusti-
cus urgeat polliceatur se tū re-
sponsurum, quum adoleuerit.
Quidam ubi uix bene confede-
rit, mox manus in epulas cō-
iiciunt. Id luporum est, aut
eorum, qui de chiro-pode car-
nes nondum immolatas deuo-
rant iuxta prouerbum.*

and in most space to loke like
an olde man, befoze his olde
age. Betoze thou dzyne
thawe downe thy meate, nor
put not thy lyppes to the cup
but dzye thy lyppes betoze
with thy naphyn or handker-
cher/Specyally if an other mā
offre to the, & cuppe, or whan
thou dzyneest of the comune
cuppe. To loke asyde whan
thou dzyneest is a rude ma-
ner & lyke as stozkes to wype
his necke backward. To dzye
all that nothyng remayne in
the cuppe/is the propertye of
a choyse. Let a chyld curteysly
salute agayne the psonne that
saluteth hym whan he dzyne-
keth, and touch the cup wyth
his lyppes and taste a litle the
wyng a face as though he
dyd dzyne, it is ynoughe to
a lyght personne that taketh
suche maner vpon hym. If a
carterly person wyll compell
the to dzyne, let a chyld pro-
messe to answer hym whan
he is elder. Some whan they
be scantly let, forthwith they
put theyr hādes in the dytche
that is the propertye of wol-
ues rampyng, or of suche as
they say that deuoure fleshe
out of the boylng leade/ not
yet redy to eat,

Primus cibū appositum ne at-
tingito, non tātum ab id quod
arguit auidum, sed quod inter
dum cum periculo coniunctū
est dum qui feruidum inexplō-
ratum recipit in os, aut expue-
re cogitur, aut si deglutiat a-
durere gulam, utroque ridicu-
lus & que ac miser. Aliquantis
per morandum, ut puer assue-
scat affectui tēperare. Quo
cōsilio Socrates ne senex qui
dem unguam de primo cratere
bibere sustinuit. Si cum maiori-
bus accumbit puer, postremus,
nec id nisi inuitatus manū ad-
moue at patine. Digitos in insu-
lenta immergere egestium
est sed cultello suscināue tol-
lat quod uult: nec id ex toto
elgat disco, quod solent ligu-
ritores, sed quod forte ante
ipsum iacet sumat, quod uel
ex Homero discere licet apud
quem creber est hic uersiculus.

Se that thou put not thy
hand fpyte in the dyshe not
onely bpeaule it sheweth the
to be greedy, but bpeaule it is
sometyme toynd wpth peep
as whan he taketh any thing
scaldinge in his mouth & va-
wares, eyther he must spit it
out agayne, or yt he swalow
it downe, it wyl scalde his
throte: on both sides he shall
be laughed at, and eake as a
foole. A chyld must lōwly
tary to a custome hym selfe to
fōrbear hys appetyte: by
the which coueyse Socrates
beyng an olde man coude
neuer fōbere, but to dyske
as soone as the cuppe came to
the table fōrt. If a chyld sit
at table with his betters. let
hym syt lowest: noz let hym
not put his hande in the dish
but he be byd. To threst his
fyngers i the dyshe of porage
is the maners of carters: but
let hym take vp his meate w
his knyfe or elles his fōrke,
noz let him not chose out this
or that swete morsell oute of
the hole dyshe whiche is the
property of a lytherous pson.
but that whiche chaunceth by
toward hym: which we may
lerne of Homerus, in whome
often is repeted this verse,

φῖ λ' αὖ τὴν ἰατρίαν ἰσοδύναμ' ἢ οὐκ
 πικραχίμας· ἄλλου, Id quoq;
 si fuerit insigniter elegans, al-
 teri cedat, & quod proximū
 est accipiat. Vt igitur intem-
 perantis est, in omnes patinae
 plagas manum mittere, parū
 decorum, patinam inuertere,
 quo ueniant ad te lautiora.
 Si quis alius cibum porrexe-
 rit elegantiorē, praefatus ex-
 cusatiunculam recipiat, sed
 resecta sibi portiuncula, reli-
 quum offerat ei qui porrexe-
 rat, aut proxime assistenti cō-
 municet. Quod digitis excipi
 non potest quadra excipiendū
 est, Si quis ē placenta, uel ar-
 tocrea porrexerit aliquid co-
 cleari, aut quadra excipe, aut
 clocliari porrectum accipe,
 & inuerso in quadrā ei co-
 cleare reddito. Si liquus est
 quod datur gustandum sumi-
 mito, & clocleare riddito,
 sed ad mantile extersum.

They rushed their handes
 in to the dyshe that stode
 before them. And if that of
 this morrell be very deyntie
 leaue it to an other / & take
 of that wich is next. And
 lyke as it is the maner of a
 gloton to thzet is hande in
 to euery parte of the dyshe /
 so it is vnmanerly to turne
 the dyshe vp so oowne / to
 the ende more deyntie dys-
 shes may insue. If an other
 man gyue to the a deyntie
 morrell / firste praye hym to
 holde the excused / than take
 it / but deuyde parte to thy
 selfe / than offer to hym the
 remenaunt that gaue it to
 the / or gyue parte to hym
 that sitteth next the.
 That gobbet that can not
 conueniently be take with
 thy hande / take it on thy
 trecher. If any man reache
 to the of a custarde or a ppe
 any thyng in a sponne / epyther
 take it on thy trenchour / or
 take the sponne offered / & the
 meate layde on thy trecher /
 gyue hym his sponne agayne.
 If it be lyquide & thyn that
 is gyuen to the in the sponne
 to taste / take the sponne & re-
 ceyue the meate / & wypp the
 sponne & deliuer it agayne.

Digitos unctos uel ore præ-
lingere, uel ad tunicam ex-
tergere, pariter in ciuile est:
id mappa potius aut mantili
faciendū. Integros bolos su-
bito deglutire, ciconiarū est,
ac balatronū. Si qđ ab alio
fueret refectum, in ciuile est
manū quadrāue porrigere,
prius q̄ ille fructor offerat,
ne uideare precipere qđ al-
teri paratū erat, Quod por-
rigitur, aut tribus digitis, aut
porrecta quadra excipiendū.
Si qđ offertur nō cōgruit tuo
stomacho, caue ne dixets il-
lud Comici Clitiphonis. Non
possū pater, sed blandi agito
gratias Est enim hoc urba-
nissimū recusandi genus. Si
prestat imitator, uerecunde
dicito, aut non cōuenire tibi,
aut te nihil amplius nequi-
rere. Discenda est a primis
statim annis secēdi ratio, nō
suppositiosa, qđ quidā faciūt,

To lycke thy fyngers greasy
oz to dape theym vpon thy
clothes, be both vniuerſallye
that must rather be done vpon
the boorde cloth oz thy nap-
lyn. To swallowe thy meate
hole downe is the makier of
stokes and deuouryng glut-
tons.

If any thinge be cut by an o-
ther, it is agaynst e maner to
put forth thy hande oz thy
trencher before the keruer
offre it to the, lest thou woul-
dest seme to eathe that which
was poynted for an other.

That that is raughte to the
must be taken with thze fyn-
gers / oz with thy trenchour.
If any thyng be offered the
that agreeth not with thy
stomache / beware thou saye
not that Clupho sayd: I can
not away with it father / but
gentylly saye I thanke you
This is a very manerly ma-
ner of refuynge. If he that
offreth it the preseruer, saye
it agreeth not wyth thy sto-
mache, oz elles thou wylt eat
no more.

The maner of cuttyng of
thy meate is to be lerne d fro
the the tender yeres not pe-
urſhe as some vſed,

sed ciuils & commoda. Al-
ter enim insciditur armus ali-
ter coxa, aliter ceruix, aliter
cratis, aliter capus, aliter phe-
stianus, aliter pdix, aliter anas
qua de re singulatim præcipes-
re, ut proltum sit, ita nec ope-
ræpretum. Illud in uniuersum
tradi pōt: Aptiorum esse om-
ni ex parte, quicquid palato
blanditur, abradere. Abs te
semisca alteri porrigere, pa-
rū honent moris est, panē præ-
rosū iterum in ius immergere
rusticanum est. Sicut & cibum
mansū faucibus eximere, & in
quadram reponere inelegans
est. Nam si quid forte sumptū
est qd deglutiri nō expedit clā
auersus aliquo proijciat.

Cibum ambesū aut ossa semel
in quadram se posita repetere
uicio datur. Ossa aut si qd si-
mile reliquū est, ne sub mēsa ab-
leceris pauimentum cōspurcās
nec in mēse stragulam proijce.

but manerlye and conueniēce
The sholder must be cut other-
wyle, & otherwyle the legge,
otherwyle the necke pece, o-
therwyle the syde, otherwyle
the capon, otherwyle the fe-
saunt, otherwyle the parrich
otherwyle the malarde: wher-
foze pertycularlye to speake
of all were both peruse & al-
so not profite.

This summarye maye be
taught, it is the proprietye of
suche as be preparers & map-
sters of bankets, to engrosse
frō euery syde all that maye
please the mouth. It is smal
honesty to gyue to an other
thou hast bittē of: It is al of
the carte to dyp or pue thy
bzeade agayne into the dysh
of potage that is knowē vpon
Lykewyle to take the meate
out of thy mouth that thou
hast chawed, & laye it on thy
trenchoure, is a lewde tutch.
For yf thou haue taken anye
morsel that can not go down
it is maner to tourn thy heed
& cast it priuily away. It is re-
proch to eate agayn the meate
that is gnawē or bones layde
on thy trécher. Cast not vnder
the boorde bones or any other
fragments despyling & floure
nor cast it on the table cloth.

nec in patinam repone, sed in
quadra angulum sepone aut
in discum q̄ apud nōnullos re
liquis excipiēdis apponitur,
Cambus alienis de mensa por
rigere cibū, ineptiæ tribuitur
ineptius est illos in comutuo
cōtractare. Qui putamen di
gitorum unguibus aut pollice
repurgare ridiculum est idem
incerta lingua facere magis
etiam ridiculum, cultello id sit
decentius. Offa dentibus arro
dere caninum est, cultello pur
gare civile. Tres digiti salino
impressi, uulgarī ioco dicun
tur agrestium insignia. Cultel
lo sumendum est salis quan
tum satis est. Si longius abest
salinum, porrecta quadra pe
tendum est. Quadram autem
patinam cui saccarum aut ali
ud suaue quiddam adhesit, lin
gua lambere felium est, non
hominum. Carnem prius
minutim in quadra dissecet,

noꝝ put it in the dysh, but laye
it on thy corner of thy tren
choure, oꝝ in the boyder that
is set foꝝ fragmentes.

It is noted a folly to gyve
meate to straunge dogges, at
the table: it is moze tolye to
handle dogges at the table

To pylle thyrne eggeshel with
thy fyngers oꝝ thy thombe
is a lewde touche the same is
moze lewde to put thy tonge
in to thegge: with thy knyfe
to take it out is moze comely.

To knawe bones is the pro
perty of dogges, to picke it
with thy knyfe is good ma
ner. To take salte out of the
salt celler with thyre fyngers
in a vulgare iest is called the
noꝝter of carriers oꝝ plowgh
men. Salte muste be take as
is necessarie wyth thy knyfe
If the salt be farr of it must
be asked.

To lyke the dyshe wherein
is suger oꝝ any swete meate
is property of cattles, and not
of men.

Put te thy fleshe smale o,
mynce it vpon thy trencher

mox addito pane simul ali-
 quandiu mandat, priusquam
 traiciat in stomachū. Id non
 solum ad bonos mores, uerum
 etiam ad bonam ualitudinem
 pertinet. Quidā deuorant ue-
 rius quam edunt, non aliter
 quā mox, ut alunt, abducendi
 in carcereui. Latronum est ca-
 tuburcinatio. Quidā tantum
 simul in os ingerūt, ut utrinq;
 seu folles tumeant buccae, alij
 mandendo diductu labiorum
 sonitū adunt porcorū in mo-
 rem. Non nulli uorādi studio:
 spirant etiam naribus, quasi
 praefocādi. Ore pleno uel bi-
 bere, uel loqui, nec honestum
 est, nec tutū. Viciissitudo fa-
 bularum interuallis dirimat
 perpetuum esum. Quidam ci-
 tra intermissionem edunt bi-
 buntue, non quod esuriant
 sitiantue, sed quod alioqui
 gestus moderari non pos-
 sunt, nisi aut scabant caput,

and after take breade and
 chaw it a season before thou
 let it go downe, and this not
 onely is manerly but helth-
 full.

Some rather deuoure than
 eat theyr meate, no nother
 wyse than suche as be ledde
 into pryson. This raueninge
 and deuourynge is appropyed
 to theues.

Some cramme so moche in
 to theyr mouth at ones, that
 bothe theyr chokes stand out
 land swell lyke a payre of be-
 oves. Some in eatynge stub-
 ber vp theyr meet lyke swine.
 Some snuffe and snurt in the
 nose for grebinesse as though
 they were choked.

To drinke or speake with
 bypdeiled or full mouthe, is
 neyther honesty nor suretye.
 Entrechunge of communy-
 catyon by pausynge doth in-
 terrupte contynual eatynge.

Some without pause styll
 eat and drynke, not bycause
 they be an houngeed and
 thurstye, but bycause they
 can none other wise order or
 behaue theym selfe, but yf
 they scratche theyr heade,

aut scalpant dentes, aut gesticulēter manibus, aut ludāt cultello, aut tussiet, aut screent, aut expuāt. Ea res à rustico pudore profecta, non nullam insanis speciē habet. Auscultandis aliorū sermonibus fallendū est hoc tediū, si nō datur opportunitas loquendi. Inchiule est, cogitandū in mensa accumbere. Quosdam autē uideas adeo stupentes, ut nec audiant qd ab alijs dicatur, nec se comedere sentiant, & si nominatim appelles, uelut è somno excitati uideantur, Adeo totus animus est in patinis. In urbanum est oculis circūactis obseruare quod quisque comedat, nec decet in quemquam conuiuiarum diuitus intentos habere oculos: inurbanus est etiam transuersim hircus insueri, qui in eodem accumbunt latere: inurbanissimum,

or pycke theyr teeth, or shew lewd gesture with theyr handes or theyr knyfe, or elles coughe, hemme or spytte.

This maner commeth al of the carre, and hath in a maner a resemblaunce of madnesse. This redyous maner muste be auoyded, in marynge the comunicacyon of other, yf a man can se no oportunitie to speake. It is an euill maner to sytte in a Rude at the table.

Thou maye se some in suche an extasy or stonye that they heare not what is sayd of other, nor perceyue that they eate: and yf thou call them by name, they seme as men that came from slepe, theyr mynde is so roughed.

It is no good maner with rolling eyen to marke what euery man eateth, nor it is not syttinge to gaze longe vpon any that sitteth at the table: also it is worse maner to scoule or loke awaie vpon any that syt vpon the same syde. It is worse fasthyon

retorto integrum capite con-
templari, quid rerum gera-
tur in altera mensa. Effutire
si quid liberius inter pocula
dictum factumue sit nulli de-
corū est, nedum puero. Puer
cum natu maioribus accum-
bens nunquam loquatur, nisi
aut cogat necessitas, aut abs-
quopiam inuitetur. Lepide
dictis modice arrideat: ob-
cene dictis ne quando arri-
deat, sed nec frontem con-
trahat si præcellit dignitate
qui dixit, sed ita nultus ha-
bitū temperet, ut aut non au-
disse, aut certe non intellex-
isse uideatur. Mulieres or-
nat silentium, sed magis pue-
ritiam, Quidam respondent,
priusquam orationem finie-
rit qui compellat, ita sepe
fit, ut aliena respondens sit
risui, deq; ueteri locum
prouerbio αὐτὰρ ἀντιφρον,
d est, falces petebam,

to wyse his heed and loke be-
hynde hym what they do at
an other table.

To blab oute what is sayde
oz done at large whan men
drynke and make mery, be-
commeth no man nor chylde

A chylde syttinge with his
betters holde neuer speake
but necessitie compell oz els
he be bydden. At mery wor-
des let hym somewhat smyle
at rybaudry let hym shewe
no lyghte countenaunce nor
roughe, yf he that speaketh
be a man of hyghe auctorite
but lette his countenaunce
so temper his behauioure, so
that it shall seme eyther that
he herde not, oz vnderstode
not.

Sylence becommeth women
but rather chyldezen.

Some dothe answer be-
fore he that speaketh hath
made an ende, and it chaun-
ceth that he maketh contrary
answere, and is hadde in
derisyon, and this olde pro-
uerbe maye be sayde of hym
Falsed for hookes /

Stultus non intelligens negabat
se habere scaphas, respondens
quod nihil ad rem attine-
ret. Vide prouerbi. Docet
hoc Rex ille sapientissimus,
stultitie tribuens respondere
priusq̃ audias: non audit aus-
tem qui non intellexit. Sin mi-
nus intellexit percontantem,
paulisper obticescat, donec
ille quod dixit sponte repe-
tat. Id si non facit, sed respon-
sum urget, blande ueniam pre-
fatus puer, oret ut quod dixe-
rat, dicat denuo, Intellecta
percontatione, paululum inter-
ponat more, deinde tum pau-
cis respondeat, tum iucunde.
In conuiuio nihil effuciendū,
quod offuscet hilaritatem.
Absentium famam ibi ledere,
piaculū est. Nec cuiquam illic
suus refricandus est dolor.
Vituperare quod appositum
est in ciuilitati datur & ingra-
sum est conuiuatori.

an other answerage saying
 he had no booties, answering
 nothing to purpose.

Byngge Salomon saythe
 thus, he is a :oole that answere
 reth befoze he heareth the ende
 he heareth not that percey-
 ueth not. If he vnderstande
 not hym that asketh, let hym
 cease vntyl he that hath spoke
 repete his tale. If he do not so
 shoulde constrayne hym to an
 were, lette the chyld gentyl-
 lye praye hym of pardon, and
 despye hym to shew the thing
 agayne: And the questyon vn-
 derstande, lette hym pause
 a lytell/ after lette hym an-
 swere in fewe wordes and
 merplye.

At the table nothyng oughte
 to be blabbed forth & shoulde
 dymynysh myght.

To hurte the fame of theym
 that be absent is a great fault
 nor no olde sores of any man
 man shulde be renewed.

To fynde faute with anye
 meate is against good maner
 & is displeasure to hym that
 maketh the feaste:

Si de tuo præbetur conuiuiū,
ut excusare tenuitatē appa-
ratus urbanum, ita laudare
aut cōmemorare quanti con-
sulerint, insuaue profecto
cōdimentum est accumbenti-
bus. Deniq; si quid a quoq; in
conuiuto sit rusticus per im-
peritiā, suuiter dissimulan-
dū potius q̄ irridendū. Decet
compotationē libertas. Tur-
pe est, sub diu, ut ait Flac-
cus, rapere, si quid cui super
cœnam excidit incogitantius.
Quod ibi sit diciturue, uino
inscribendum, ne audias, *μὴ
ἀκούῃς* (id est, odi
memorem cōpotorem. Vide
prouerbi.) Si conuiuium erit
q̄ p̄puerili, etate prolixus, &
adluxum tendere uidebitur, si
mul atq; senseris nature factū
satis, aut clā, aut ueniam pre-
catus, te p̄ducito. Qui pueri-
lem etatem adigunt ad inedia
mea quidem semētia insaniūt

If the feaste be made of thy
coste, lyke as it is maner to ex-
cuse & syngle fare, so to praise
the feaste or to reherse what
it coste, soure sauce to the ge-
stes.

To conclude, yf any thyng
be done of anye man not ma-
nerlye be ignoraunce it shold
be dissimuled rather: thā had
in derision. Libertye is mete
at meate and dzyne.

It is reproche as Flaccus
sayth, to blowe abroad yf any
thyng ouerspy a man at ta-
ble vnaduyled:

Whatsouer be dorre or sayde
there, wolde be lapped vp in
the clothe, leaste thou heare
this: I hate hym that wyll re-
herse that is sayde at table.

If the feaste be longer than
is mete for chyldehode, & seme
superfluous, and thou felest
that thou haste ynowghe, ey-
ther conuey thy selfe p̄euelyp
thence, or alke lycence.

They that kepe chyldehode
to hongerly, in my mynd
they be madde.

neq̃ multo minus ũ q̃ pueros
immodico cibo diffarciunt.
Nam ut illud debilitat teneri
corpufculi uiriculos, ita hoc
animi uim obruit. Moderatio
tamē statim difcēda eſt. Ci-
tra plenam ſaturitatē refici-
endū eſt puerile corpus, ma-
gisq̃ crebro q̃ copioſe. Qui,
dam ſe ſaturos neſciunt, niſi
dum ita diſtensus eſt uentri-
culus, ut in periculū ueniant,
ne dirūpatur, aut ne peruo-
mitū reiiciat onus. Oderunt
liberos q̃ illos etiamnū tene-
ros cenis in multam noctem
productis perpetuo ſinūt aſ-
ſidere. Ergo ſi ſurgendō erit
à prolixiore cōuiuio, quadrā
tuā cū reliquijs tollito, ac ſa-
lutaſto qui uidetur inter cōui-
uas honoratiſſimus mox
alijs ſimul, diſcedito, ſed mox
reſtitutus, ne uidere luſus
aut alterius parum honeſte
rei gratia, te ſubduxiffe.

and lyke wyſe they that en-
gorge them with ouermoche
meate, for as that one dothe
enfeble the ſtrengthe of the
tender bodyes, the other lyke
wyſe oppreſſeth the wytte.

But meature oughte to be
knowne.

The body of a chylde ought
to be fedde wythout full bely
and rather ofte a lytle at
ones.

Some knoweth not whan
they be full but whan the be-
lye is ſwollen, ſo that it is in
daunger to breake, or elles
by vompte he muſt pycke o-
uer the perche.

They hate theyr chyl dren
that ſyttynge at ſouper longe
vnto late in the nyghte, ſuffre
them to ſyt ſtill by them.

Therefore yf thou muſte ryſe
fro longe ſupper, take vp thy
tranchours with fragmentes
and ſalute hy that ſemeth the
greatest man at the table, and
other lyke wyſe, and ſo depart
but by and by returne, leſt
thou be noted to dep arte by
cauſe of play or of other ligh-
cauſe.

Reuersus, ministrato si qd
opus erit, aut reuerēter men-
se assistito, si quis quid iube-
at expectans. Si quid appo-
nis, aut submoues, uide ne cui
uestem iure perfundas. Can-
delam emincturus, prius illā
ē mēsa tollito, quodq; emun-
tū est, protinus aut harenā
immergito, aut solea prote-
rito, ne quid ingrati nidoris
offendat nares. Si quid por-
rigis, infundisue, leuā id fa-
cias caueto. Iussus agere gra-
tias, compone gestus, paratū
te significans donec silentibus
comatus, dicendi tempus ad-
fuerit Interim uultus ad cō-
uiuio presidentē reuerēter
uersus sit & constanter.

De congressu
sibus.

Si quis occurrerit i uia, uel
senio uenerādus, uel religiōe
reuerēdus uel dignitate gra-
uis, uel alioq; dignus bonore,

Returnynge, wayte yf anye
thyng lorne, or honestlye at-
tende at the table, and loke
yf any man commaunde any
thyng. If thou sette downe
any thyng or take vp, take
hede thou cheade nothyng
vpon other mennes clothes.
If thou snuffe the candell,
fyrste take it of the boorde,
and eyther couer with duke
the snuffe, or treade it vnder
thy foote, least som euill sa-
uoure be tedpous to smell.
If thou reche forth any thyn-
ge or poure, beware thou doo
it nōt with the left hande.

Commaunded to say grace,
order well thy behauioure,
shewynge thy selfe redye vnto
the the companye kepe sy-
lence, and tyme come to save.
In the meane tyme lette thy
countenaunce be stable, with
reuerence regarding the grea-
test man at the table.

Of metynge
together.

If anye man mete the by
the waye worthyfull eyther
by reason of age, eyther by
religion or dignitie, or otheer
wyle worthy reuerence,

meminerit puer de uia decede-
dere, reuerenter aperire ca-
pit, nōnihil etiam flexis po-
litibus. Neuro si cogitet,
quid mihi cū ignoto, quid cū
nihil unq̄ bene de me merito?
Non hic bonos tribuitur bo-
mini, nō meritis, sed deo. Sic
deus iussit per Solomonē, qui
iussis assurgere cano: sic per
Paulū q̄ presbyteris duplica-
tū honorē praecepit exhibere,
in summa, omnibus prae-
stare honorē q̄bus debetur bonos,
cōplectens etiā ethnicum ma-
gistratū: & si Turca, quod
absit, nobis imperet, peccatu-
ri sumus, si honorem magistra-
tū debitum illi negemus. De
parētibz interim nihil dico,
q̄bus sedm̄ deum primus de-
betur bonos. Nec minor pra-
ceptoribus, huius mentes hoīm
quodā modo dum formāt, ge-
nerāt. Id & inter aquales il-
lud Pauli locū habere debet,

let a chylde remembre to go
forth of the waye and reue-
rentlye put of his cappe, and
somewhat make curtesy with
his knees. Lette hym not
thynke thus, what haue I to
do with an vknownen man,
what I hym that neuer dyd
for me? So reuerence is
not gyue to man for his me-
rytes, but to god. So god
commaundeth by Salomon,
which commaundeth to ryle
vp to an aged man lykewyse
by Paul, to shewe double re-
uerence to p̄estres: To
conclude, to shewe reuerence
to euerye personne, to whom
reuerence is due folowynge
also the gentyles reuerence.
It so be that the Turke (whi-
che god forbydde) shoulde
haue domynion vpon vs we
shoulde offende yf we did not
shewe reuerence to that auto-
rytye. Of the father
and mother I speake not a-
monge other, to whom cheif
reuerence after god is due.
Lyke reuerence to oure tea-
chers, whiche lykewyse as
they freschen the myndes of
men, so they engendyren good
maner. And so amonge
lyke of degree this sayenge
of Paul: muste take place.

bonre mulcem praeuenientes.
 Qui parem aut inferiore pra
 uenit, non ideo sit ipse minor,
 sed ciuiliior, & ob id honora
 tior. Cum maioribus reueren
 ter loquendum & paucis, cū
 equalibus amanter & comi
 ter. Inter loquēdum pileum
 laeva teneat, dextra leuiter
 admota umbelico, aut qđ de
 cētius habetur, pileum utraq;
 manu tūctā suspensum, pol
 licibus eminentibus, tegat pu
 bis locum. Librū aut galerum
 sub axilla tenere rusticus ha
 betur. Pudor ad sit, sed qui
 decoret, non qui reddat atton
 itū, Oculi seqētent eum cui
 loqueris, sed placidi simpli
 cesq; nihil procax improbus
 ue pra se ferentes. Oculos in
 terrā deijcere, quod faciunt
 catoblepe, mala conscientiae
 suspitionē habet. Transuers
 sim tueri, uidetur auersan
 tis. Vultū buc illuc uoluerē,

Preuente you one an other
 with due reuerence. He that
 preuenteth his egal or infery
 oute with reuerence, he is
 not therfoze the wyle, but
 moze honest therfoze & moze
 to be had in reuerence.

With oure betters we muste
 sprake with reuerence, and
 in fewe wordes, with our pe
 res, lounge and gentylle
 And whan a chyld speake
 he must holde his cap in the
 ryghte hande and holde his
 lette hande towarde his my
 dell, or elles that is moze com
 ly, hold his cappe with both
 handes ioynd, so that his
 thombes appere couerynge
 his codpece. To holde his
 booke or hat vnder his arme
 is take as rudenes.

Let basshfulnesse be shewed
 but as becometh, not as ma
 keth a chyld amated. Lette
 the eyen loke vpon hym that
 thou speakest to sadlye and
 onelye, shewynge nothyng
 wanton nor lewde.

To caste thyne eyen downe
 as a beast called Catoblepas,
 is a suspicion of an euyl consc
 ience.

To loke asyde
 is token of dysdayne.

To turne this wayes & that

leuitatis argumentum est. In
decorum est interim multum
varios mutare habitus ut nunc
corrugetur nasus nunc cōtra
batur frons, nunc attollatur
supercilium, nunc distorquean
tur labra nunc diducatur os
nunc prematur, hæc animū ar
guunt Protetismilem. Indecos
rum & illud, concusso capite
iactare comā, sine causa tussi
re sectare, quāmodū & ma
nus scabere capud scabere au
reis, emungere nasam demul
cere faciē, quod est uetuli pu
dorem abstergentis suffricare
occipitum, humeros aducere,
quod in nonnullis uidemus I
talis. Rotato capite negare,
aut reducto accercere, & ne
per sequor omnia, gestibus ac
mutibus loqui, ut uirū interdū
deceat puerum minus decet.
Illiberale est lactare brachia
gesticulari digitis, uacillare
pedibus breuiter non lingua,

is a sygne of a lygte wpt.

It is rudenesse oft to chaūg
countenaunce, as now to wryp
the nose, now to luyt the bro
wes, now to let bp the bro
wes, now to sette awrye the
mouth, to gape wyde, now
to make a narrow mouth, these
be sygnes of inconstancys.

It also all of the cart, to shake
the heed and caste the butthe
to cough without a cause, to
hem oz repche, lyke wyle to
scratche thy heade, to pyke
thyne eares, to luyt thy nose,
to strike thy face, as a mā that
weperh for shamefastnes, to
scrabbe oz rubbe thy necke, to
mug oz wrygg thy mout
ders as we se in many Italy
ens.

To denye with turnynge a
wape thy heade oz beck: nng
with thy heade to call hym,
and to conclude, to speake by
gesture and bekenynges, as
sometyme becommeth a man,
but not a chyld. It is no
maner to wagge the armes,
to plape with the fyngers, to
stager with the fete, to speke
hastely not with the tonge,

sed toto corpore loq̄ qđ tur-
turū esse fertur, aut motacila-
larū, nec multiū abhorrens a pi-
carū moribus. Vox sit mollis
ac sedata, nō elamosa, qđ est
agricolarū, nec tā pressa, ut
ad aures eius cui loqueris nō
pueniat. Sermo sit nom̄ prae-
ceps, & mētē praecurrēs, sed
lentus & explanatus. Hoc
etiā naturalē batarismū, aut
hesitantia, si nō in totū tollit,
certe magna ex parte mitigat
quā precipitatus sermo mul-
tis uitiiū cōciliat, qđ nō dede-
rat natura. Inter colloquēdū
sūt de titulū honorificū eius
quē appellas repetere ciuili-
tatis est. Patris ac matris uo-
cabulo nihil honorificū, nihil
dulcius. Fratris sororis-
ue noīe, nihil amabilius. Si te
fugiant tituli peculiares, oēs
eruditi sūt tibi, praeceptores
obseruādi, oēs sacerdotes, ac
monachi, reuerendi patres,

but mournge all the bodye,
whiche is the proprietye of
turtyll doves or wagtailles,
nor moche different fro pyes
chatteringe. Let thy voyce
be softe and sylle, not hygh &
clamorous lyke catters, nor
so base that he vnto whome
thou speakest may not heare
the. Let the speche not be
hasty and ouer run thy wye
but softe and open.

This also auoydeth natur-
all stutynge, buffynge, and
hammerynge, though not sul-
lye, yet for moost parte it di-
minyshteth, where as hasty
speche causeth vyce in many,
that came nor by nature.
Also in communycation it is
a gentyl maner to repete som
honest rule or name of towne
or dygnity of hym that thou
speakest to.

There is not hyngre more ho-
nest or pleasant than the ty-
tle or name of father or mo-
ther, nor hyngre more ampa-
ble than the name of brother
and syster.

If that pryuate names come
not to mynde, name all lerned
men worthypfull maysters,
all preestes and monkes re-
uerend fathers.

*ecce equales, fratres & amici,
breuiter omnes ignoti dñi, ig-
note domine. Ex ore pueri
turpiter auditur iurandum
siue iocus sit siue res seria,*

*Quid enim turpis eo more,
quo apud nationes quasdam ad
tertium quodque uerbū dederant
etiam puellæ, per panē, p uinū
per candelā per qd non? Ob-
scenis dictis, nec lingua præ-
beat in genus puer, nec aures
accommodet. Denique quicquid in
honeste nudatur oculis omnium
indecenter ingeritur auribus.*

*Si res, exigatur, ut aliquod
membrum pudendum nomine
tur, circūitione uerecunda re-
notet. Rursus si qd insiderit,
quod auditori nauseam ciere
possit, uelud si quis narret uo-
mitum, aut latrinam aut oletū
præfertur honorem auribus.
Si qd refellendū erit caue dicat
haud uera prædicas, præser-
ti si loquatur grandiori natu,*

all companions, brethren and
frendes: breiflye all that be
vniknowē, cal them mayster
and maystres.

Of a chyldes mouth it is not
honest to sweare, whether it
be gamingg, or cresset. What
is moze reproch than this ma-
ner in some countreys, to
sweare at euery thyng word
pea the lytel gydes, by bzeed
by salte by candell by what
thyngs sweare they not? To
foule wordes lette no maner
lye chyld make answer, nor
laye his eare.

Finallye yf any thyng be the
wed to the eyen, or herde by
the eares in honestye.

If the cause requyre that he
must name any membre pyp-
pe let hym couer it with ho-
nest circumstaunce.

Further yf it chaunce to
to speake of vyle thynges, as
vomite, a draughte or a tozde
he must sape before saue re-
uerence.

If he muste denye any thing
lette hym beware that he say
not ye saye not truthe, speccy-
allye yf he speake to his elder

*sed prefatus pacem, dicat: mi
hi secus narratum est à tali.*

*Puer ingenuus cū nemine cō-
tentione suscipiat, ne cun. &
qualibus quidem, sed sedat po-
tius uictoriam, si res adiur-
gium ueniat aut arbitrum pro-
uocet. Ne cui se præferat,
ne sua iactet, ne cuiusq̃ insti-
tutum repræbēdat, aut ullius
nationis ingenium mores ue
suggillet, ne qđ arcant creditū
euulget, ne novos spargat ru-
mores ne cuius obtrechet fame
ne cui probro det uitium natu-
ra insitum. Id enim non solū
cū tumeliosum est & inhu-
manum, sed etiam stultum. Ve-
luti si quis luscum, appellet
luscum aut loripedē loripedem
aut strabum strabū, aut nothū
nothū. His rationibus fiet, ut
sine inuidia laudem inueniat,
& amicos paret. Interpellare
loquentem anteq̃ fabulam ab-
solueret, in urbanum est.*

but first by your fauoure say
it was otherwyle tolde me of
suche a man.

A well manered chylde shall
contende with no man, no
not with his felowes, but let
other haue theyr wyl: yf the
thyng come to dilcencion, let
hym reterre the mater to ar-
bytrement. Let hym not præ-
sume befoze an other, let hym
not auante his owne dedes
noz reppoue the maner of o-
ther noz reuyle the nature &
maners of anye nation, noz
publyshe any secrete shewyd
hym, scatter no newe tales,
noz defame no man, noz re-
buke no honest man of that
whiche is natural, for that is
not onely spytefull and vn-
gentyll, but tolyshe. As yf a
man call hym that hath but
one eye, one eyed: hym that
halteth a crepple: they that cā
not se but nye vnto hym sand
blynde, or he that is bozne
out of wedlocke bastarde.

By this meanes it shal coioyn
that a mā without enuy shall
gette prayse, & allure frendes

To interrupt any man in
his tale befoze it be ended, is
agaynst maner.

D

Cū nemine ciuitatē suscipi
at: comitatē exhibeat oībus p
paucos tamen interiorē fami
liaritatē recipiat, eosq; cū de
lectu. Ne cui tamen credat qd
tacitum uelit. Ridiculū enim
est ab alio silentij fidem expe
ctare, quam ipse tibi non prae
stet. Nullus autē est adeo ling
uae cōtinentes, ut non habeat
aliquē, in quē transfundat ar
canū. Tutissimum autē est nihil
admittere, cuius te pudeat si
proferatur. Alienarum rerū
ne fueris curiosus, & si quid
forte conspexeris, audieris ue
fac quod scis nescias. Lites
ras tibi non oblatas limis intu
eri, parum ciuile est. Si fors te
presente scrinium suum ape
rit aliq; subditito te. Nā in
urbanum est inspicere: con
trēctare aliquid in urbanus:
Item si senseris inter aliquos
secretus oriri colloquium,
submoue te dissimulante,

Lette hym beate mayre to
no man: shewe genylnesse
to euery personne, lette hym
take fewe to his secreete coun
sayle, and those with good
discrecion. Lette hym not
shewe that he wolde haue
secrete. It is follye to loke
that an other man shall kepe
close, that can not kepe close
to thy selfe. No man is so
close of tongue but he hathe
some in truste, to whome he
wyl open his secreete minde
It is moost sure nothyng to
do or say, wherof thou shoulde
be ashamed yf it be spoken
abrode.

Be not ouer heste in other
mennes causes. And yf thou
se or heare any thyng, loke
thou knowe not that thou
knowest.

To pry or loke vpon letters
that be not brought to the,
is lewde maner. If a man o
pen his casket before the, go
apart.

Also yf thou perceyue any
secret counsayle to ryse amōg
any persons, auoyde thence
thy self as though thou knew
nothyng,

¶ in huiusmodi colloquium
n: temet ingeras nō accitus.

DE LVSV.

In lufibus liberalibus adfit
alacritas, abfit peruitacia ri-
xarum parens, abfit dolus ac
mendacium. Nam ab his rudimē-
tis proficitur ad maiores in iu-
ritas. Pulchrius uincit q̄ cedit
cōtentione, q̄ qui palmam ob-
tinet. Arbitris ne reclamita.
Si cum imperitoribus certamē-
est, possis que semper uincere
non nunq̄ te uinci patere, quo
ludus sit alacrior. Si cum in-
ferioribus luditur, ibi te supe-
riorem esse nescias. Animi
causa ludendum est non lucri
gratia. Atūt puerorū indolē-
tia magis appetere, q̄ in lu-
su. Si cui ad dolos, ad menda-
cium, ad rixam, ad uolentiam
ad arrogantia propensius in-
genium, hic emicat natura uol-
cium. Proinde puer in genus

¶ do not enttemedle to com
to counsaile except thou be
called.

¶ Of gamynge and playe

¶ In gamynge and gentil
sporte let merye fastidion be
shewd, lette crafte, cause of
steepe and disceyte be sette a-
parte also lyes. For throughe
these princyple a chyld grow-
eth to further inconueny-
ence. He ouercommeth better
that steppeth not / than he
that hath the victorie. Res-
uer repugne iudgemente. If
thou playe with theym that
be ignoraunte, thou mayste
alwaye wynde, but be con-
tent somtyme to lese that the
gamynge maye be moze me-
ry. If thou playe with mea-
ner perioncs, take not vpon
the to be better than they.
¶ A man sholde gamen for re-
cracion and not bycause of lu-
cre. They saye that the incli-
nacyō of a chyld can not be
better knowen than in ga-
mynge. If anye be disposed
of nature to disceytes, to lyes
to steeues, to vyolence, or
presumption, here the vyce
of nature wyl appeare.

¶ Therfoze a manerlye chyld

D, 2.

non minus in ludo, q̄ in con-
sultulo sui similis sit.

De cubiculo.

In cubiculo laudatur silen-
tium & uerecundia. Certe cla-
mor & garrulitas indecora
est, multo magis in lecto. Si
ue cum exiis te, siue cū surgis
memor uerecundie: caue ne
quid nudes aliorum oculis, qđ
mos & natura tectum esse uo-
luit. Si cum sodali lectum ha-
beas cōmunem, quietus iaceto
neq; corporis iactatione, uel
teipsum nudes uel sodali de-
tractis palijs sis molestus.

Priusq̄ reclines corpus in ser-
uical, fronte & pectus signa
crucis imagine, breui precati-
uncula temet christo commen-
dams. Idē facito quum mane
primum temet erigis, à præca-
tiuncula diē auspicans: Non
em̄ potes ad om̄ine feliciorē.
Simul ac exoneraueris aluū,

molde de lyke hym selfe, no
lesse in gamynge than at the
table.

¶ Of the cham- bze.

¶ In the chambze silence
is laudable, with honestye.
Loude speche and clatterynge
is not honest, moche more in
bedde, whether thou do thy
clothes of or vpon, regarde
honestye, beware thou Me we
nothyng bare to syghte that
maner & nature wolde haue
couered. If thou lye with a
bedfelowe, lye styll, & make
not bare thy selfe with tum-
blyng, nor vexe not thy bed-
felowe with pullynge of the
clothes. Before thou lay thy
bodpe downe, crosse thy fore-
head and thy breste with the
sygne of the holy crosse, and
commend the to Iesu Christ
with some lytle prayer.

Do the same in the moornyng
whan thou rysest, begynne,
the daye with some prayer:
Thou canst not begyn with
better lucke. And after
thou haste be at the Table

ne quid agas, nisi prius lota
facie manibusq; & ore pro-
luto. Quibus contingit bene
nasci, his turpe est generi suo
non respondere moribus.

Quos fortuna uoluit esse ple-
bios, humiles, aut etiam ru-
restres, his p̄stus etiam admi-
tendum est, ut quod fors inui-
dit, morum elegantia pensent
Nemo sibi parentes, aut patri-
am eligere potest: ac ingeni-
um, moresq; sibi quisq; potest
fingere. Colophonis uice ad-
dam præceptuncula, quæ mihi
uidetur propemodum primo
dignalo loco. Maxima ciuilita-
tis pars est quum musq; delin-
quas, aliorum delictis facile
ignoscere: nec ideo sodalem
minus habere charum, si quos
habet mores in conditores.

Sunt enim qui morū ruditatē.
alijs compensent dotibus. Neq;
hæc ita præcipiuntur, quasi si-
ne his nemo bonus esse possit.

do nothinge vnto thou haue
walshed thy handes & face,
and thy mouth.

To suche as chaunce to be
well bozne it is to the same
not to be of lyke maner as
they progenitours were.
whome fortune willeth to be
of common sort, of low blode,
and vplandysh, they muste
laboure the moore to set them
selfe forth with aduance-
ment of good maners in that
that fortune hath debarred
them. No man can chose to
hym selfe father and mother
or his coun treye, but condy-
cyon wyttie, and maners any
man may counterfayte.

I wyll annere to this a shorte
pzecepte as a sure testemone
whiche semeth to me wor thy
pzeemynence. It is the chiefe
parte of gentyll maner, al-
thoughe thou neuer offende
thy selfe, yet gentyllye to
pardon other mennes fautes
noz to loue lesse thy company
on therfore thoughe he haue
some cōdycyons out of frame
Noz these thynges be not
here spoken for that entente,
as thoughe no man maye be
honeste withoute theym,

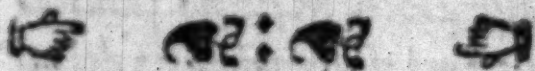
D.s.

Quod si sodalis per inſcitia
peccet, i eo ſanè quod alicu-
ius uidetur momenti, ſolum ac
blande monere ciuilitatis eſt.

Hoc quicquid eſt numeris
ſili chariſſi, uniuerſo puerorum
ſodalitio per te donatum eſſe
uolui, quo ſtatim hoc congia-
rio, ſimul & committit omni tuo-
rum animos tibi conſilies, &
illis liberalium artiũ, ac morũ
ſtudia comendes. Præclaram
indolentiam Ieſu benignitas
ſeruare dignetur, ſemperq; in
melius prouebere. Datum a-
pud Friburg. Briſgole, Men-
ſe Mar. An. M. D. X X X.

If ſo be thy companyon doo
offende by ouerſpight/ for as
moche as he ſemeth of ſome
reputacion, to aduertſe him
bytweene the and hym and to
gentyll falſhyon, is good ma-
ner.

This ſmal gyfte my ſonne
well beloued, I wyll it ſhall
be gyuen for thy ſake to all
the company of chyldre, that
forthwith thow we this re-
warde both thou ſhalt allure
the good mynde of thy ſelo-
wes, and thou ſhalt gyue to
them the deſpyes of liberal
ſeuence and good maners.
The goodneſſe of Jeſu vou-
cheſafe thy noble and vertu-
ous inclynacion, and to en-
creaſe to better at al tymes.



F I N I S,

Thus endeth this lytle booke of good
maners. Imprinted at London, in
Fleteſtrete, at the ſygne of the
ſonne, by Iohn Byddell.

Anno, domini, 1540.

